THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

No. 39. Vol. XLIV. Monday, September 25, 1882. Price One Penny.

SPIRITS.

BY THE PROPHET JOSEPH SMITH.

[CONCLUDED FROM PAGE 595.]

Some will say, "try the spirits" by the word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (John iv, 2, 3.) One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come; and the great things spoken of by them have fallen to the ground. What is the matter here? Did not the Apostle speak the truth? Certainly he did—but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death; and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil, on a certain occasion, cried out, "I know thee, who thou art, the "*Holy one of God!*" Here was a frank acknowledgment, under other circumstances, that "*Jesus* had come in the flesh." On another occasion the devil said, "Paul we know, and *Jesus we know*," of course come in *the flesh*. No man nor set of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found amongst us false spirits.

Soon after the Gospel was established, in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild, enthusiastic nothings were entertained; men run out of doors under the influence of this spirit, and some of them got upon stumps of trees and shouted, and all kinds of extravagances were entered into by them; one man pursued a ball that he said he saw flying in the air, until he came to a precipice, when he jumped into the top of a tree, which saved his life; and many ridiculous things were entered into,

calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned, the spirit was made manifest, those members that were exercised with it were tried for their fellowship, and those that would not repent and forsake it, were cut off.

At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time the Methodist and Presbyterian falling-down power, but the spirit was rebuked and put down, and those who would not submit to rule and good order were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites before alluded to; whereas, there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding Elder; another, a woman, near the same place, professed to have the discerning of spirits, and began to *accuse* another sister of things that she was not guilty of, which she said she knew was so by the spirit, but afterwards was proven to be false; she placed herself in the capacity of the "*accuser* of the brethren," and no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

There have also been ministering angels in the Church, which were of Satan, appearing as an angel of light. A sister in the State of New York had a vision, who said it was told her that if she would go to a certain place in the woods, an angel would appear to her. She went at the appointed time, and saw a glorious personage descending, arrayed in white, with sandy colored hair; he commenced and told her to fear God, and said that her husband was called to do great things, but that he must not go more than one hundred miles from home, or he would not return; whereas God had called him to go to the ends of the earth, and he has since been more than one thousand miles from home, and is yet alive. Many true things were spoken by this personage, and many things that were false. How, it may be asked, was this known to be a bad angel? By the color of his hair; that is one of the signs that he can be known by, and by his contradicting a former revelation.

We have also had brethren and sisters who have had written revelations, and have started forward to lead this Church. Such was a young boy in Kirtland, Isaac Russell, of Missouri, and Gladden Bishop, and Oliver Olney, of Nauvoo. The boy is now living with his parents, who have submitted to the laws of the Church. Mr. Russell stayed in Far West, from whence he was to go to the Rocky Mountains, led by three Nephites, but the Nephites never came, and his friends forsook him, all but some of his blood relations, who have since been nearly destroyed by the mob. Mr. Bishop was tried by the High Council, his papers examined, condemned and burned, and he cut off the Church. He acknowledged the justice of the decision, and said, "that he now saw his error, for if he had been governed by the revelations given before, he might have known that no man was to write revelations for the Church, but Joseph Smith," and begged to be prayed for, and forgiven by the brethren. Mr. Olney has also been tried by the High Council, and disfellowshipped, because he would not have his writings tested by the word of God, evidently proving that he "loves darkness rather that light, because his deeds are evil."

The discovery of what is true and the practice of what is good, are the two most important objects of philosophy.

Shallow men believe in luck, believe in circumstances. Strong men believe, in cause and effect.

AN ADDRESS TO THE MEMBERS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

[This address of the First Presidency, the purport of which is explained in the context, though most of it is particularly applicable to the Latter-day Saints in the land of Zion, will undoubtedly be read with much interest by members of the Church and their friends who yet remain in the outside world.—ED.]

Dear Brethren and Sisters,—There have been many times in our past history when great exigencies have arisen, and it has been the imperative duty of the First Presidency of the Church of Jesus Christ of Latter-day Saints to give plain and pointed counsel to the people over whom, in the providence of God, they have been called to preside. A condition of affairs exists at the present time, which makes it eminently proper that we, as the First Presidency of the Church, should address you this epistle.

We hear from many quarters, that many of you are not clear in your minds as to the course you should take in view of the extraordinary circumstances in which you are placed by the action of Congress and the Executive at Washington, and of the Commissioners created by the Edmunds law since their arrival in this city—some viewing the requirements which are proposed as iniquitous; others having scruples about taking an oath which embodies all the odium of a religious test; and, still others, who feel so indignant that they would rather suffer the loss of citizenship than to seek to maintain it by such a method as has been proposed by the Commissioners. It is as a religious community that we are assailed; it is your religious belief and practices that are the objects of attack; because you belong to a religious body. Nearly nine-tenths of you, who have never been guilty of even alleged crime, and whose only offence is a belief in a doctrine which the Prophets and holy men of God practiced, and the fruits of which was the Redeemer of the world himself, are deprived of the most precious rights of freemen; therefore, it becomes your duty, as believers in religion, to defend yourselves by exercising to the proper extent the few privileges left to you, among which are those of registration and voting, and not yourselves and your own rights alone, but the right of every man, woman and child in this broad land to believe and practice their religion, as their consciences may dictate, so long as such practice shall not interfere with the rights of their neighbors.

The Edmunds law, designed for the repression and destruction of a portion of your religion, by disfranchising all persons in the territories or other places over which the United States have exclusive jurisdiction, who had adopted, in obedience to the requirements of their religion, the principle of celestial marriage—became the law of the land on March 22, 1882. As that law required, five Commissioners, selected by the President and confirmed by the Senate, were sent to this Territory to enforce its provisions. These Commissioners reached Salt Lake City on the 18th of this present month. Since their arrival they have, in interviews with prominent citizens, given assurances of their intention to carry out the law, line by line, strictly and fairly. Their first public announcement was that, in accordance with the law of Congress, an election of a Delegate to Congress would be held on the seventh of November next. Following this announcement, the Commissioners have published nine rules, which they have adopted for the appointment and government of Registrars, Judges of Election, etc., for that November election. The second of these rules contains the following oath or affirmation, which the registration officer of each precinct is required to administer to every one who applies to have his name placed or retained on the registration list:

TERRITORY OF UTAH, }
COUNTY OF SALT LAKE, } ss.

I,————, being first duly sworn (or affirmed), depose and say that I am over twenty-one years of age, and have resided in the Territory of Utah for six months, and in the precinct of ——— one month immediately preceding the date hereof, and (if a male) am a native-born or naturalized (as the case may be) citizen of the United States, and a taxpayer in this Territory, (or if a female) I am native-born, or naturalized, or the wife, widow or daughter, (as the case may be) of a native-born or naturalized citizen of the United States; and I do further solemnly swear (or affirm) that I am not a bigamist nor a polygamist; that I am not a violator of the laws of the United States prohibiting bigamy or polygamy; that I do not live or cohabit with more than one woman in the marriage relation, nor does any relation exist between me and any woman which has been entered into or continued in violation of the said laws of the United States prohibiting bigamy or polygamy, (and if a woman) that I am not the wife of a polygamist, nor have I entered into any relation with any man in violation of the laws of the United States concerning polygamy or bigamy.

Subscribed and sworn to before me this ——— day of ———, 1882.

———,
Registration Officer, ——— Precinct.

It will be perceived by all who have read the Edmunds law, that the words "*in the marriage relation*," incorporated in this oath, are not to be found in that law. The language of the Edmunds law itself is: "That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such territory or other place," etc.

Whatever the intention of the author of this law may have been, this is certain, the words, "*in the marriage relation*," are not a part of the law. If the law, therefore, were strictly enforced according to its literal tenor, not only would those who have obeyed the doctrine of celestial marriage, as a divine command, be excluded from voting and holding office, but it is more than probable that many persons who have urged legislation against the Latter-day Saints, and made war upon this feature of their religion, would also be disfranchised and disqualified for holding office.

As a Church, we have repeatedly testified in the most solemn manner that the institution of marriage, which this law is aimed at, has been revealed to us by the Almighty, and that it is a part of our religion; that it is interwoven with our dearest and holiest hopes connected with eternity, and that—not from any lustful motives, but because we believe we should incur the eternal displeasure of our Heavenly Father if we did not comply with its requirements—we have espoused this doctrine. It has been argued by those who are ignorant of the true nature of this doctrine, and how inseparably connected it is with all our hopes of eternal happiness in that world beyond the tomb, that this is not a part of our religion; that this system of marriage is not religion; that it is an immoral and an odious practice; that its shocking to the religious sense of the nation, and to the civilization of our age; and that legislation, framed for its repression and extirpation, should be enacted. The Federal legislature has, therefore, passed this act, and the Federal Executive has affixed to it his signature.

If proof were needed respecting the truth of our protestations and testimonies that this is a part of our religion, and that the object of this law is not the eradication of immoral practices, but that it is intended as a direct blow at our religious faith and practice, we have it furnished in this oath prescribed by the Commissioners. It is marriage, under the forms of religion, and not immorality, which disfranchises and disqualifies the citizen under this oath. Every man and

woman, who, in good faith, in all solemnity, and in strict accordance with the requirements of their holy religion, have entered into sacred covenants for time and all eternity, according to the patriarchal order of marriage, are excluded by this oath from registration; while those of both sexes, who may be living the vilest of lives, in adultery, fornication, or the practice of licentiousness of any kind, can take oath and be registered, vote and hold office! This oath is expressly framed so as not to interfere with or disturb them—one class of citizens to be stripped of citizenship for obeying divine law, while the violation of the most sacred of divine laws on the part of another class does not render them ineligible to hold the highest office in the Territory!

It has been with feelings of profound regret that we have seen the Commissioners, men of high position and bearing honored names, take this view of the law, and frame such an oath as this to be administered unto the people; yet on the other hand, it is with unmixed satisfaction we perceive that the oath draws the line so sharply and distinctly between marriage and licentiousness. By the attempt in the construction of this oath to shield from injury those who, by their illicit connections with the other sex, might, under the provisions of the Edmunds law, be disfranchised, the Latter-day Saints, who, in all sincerity and honor, have obeyed a revelation from God, are not reduced to their degraded level.

Our counsel, then, is to the Latter-day Saints who can truthfully take this oath, there is no reason that we know of in the Gospel, or in any of the revelations of God, which prevents you from doing so. You owe it to yourselves; you owe it to your posterity; you owe it to those of your co-religionists who, by this law, are robbed worse than even many of yourselves, of their rights under the Constitution; you owe it to humanity everywhere; you owe it to that free and constitutional form of government, which has been bequeathed to you through the precious sacrifices of many of your forefathers—to do all in your power to maintain religious liberty and free, republican government in these mountains, and to preserve every constitutional right intact, and not to allow either through supineness or indifference, or any feeling of resentment or indignation because of wrongs inflicted upon you, any right or privilege to be wrested from you. Very many of you can take this oath with conscientiousness and entire truthfulness, as you could even if it were in a form which many of your traducers could not take without perjury; and yet there would be no impropriety, while you do take it, in protesting against it as a gross wrong imposed upon you. Then having done this, and everything else in your power to preserve constitutional government and full religious freedom in the land, you can safely trust the Lord for the rest. He has promised to fight your battles. His word has never failed. You have proved Him in times of trial and fierce persecution in the past, and He is the same God to-day that He was then. He has neither gone to sleep, nor is He upon a journey; and if you are faithful to Him, He will as surely deliver you in the future, and fulfill all His promises to Zion, as He has delivered you in the past.

In regard to our religion, or our eternal covenants, we have no compromise to make, nor principles to barter away; they emanate from God and are founded upon the rock of eternal ages; they will live and exist when empires, powers and nations shall crumble and decay; and with the help of the Almighty we will guard sacredly our covenants and maintain our interests and be true to our God, while time exists or eternity endures.

In regard to your political arrangements, the Territorial Central Committee is an organization that has for its object the preservation of the rights of every citizen of this Territory, without regard to party or sect. They will doubtless issue such instructions, from time to time, as circumstances may demand. It is in the interest of every patriot to faithfully observe and practically carry out the suggestions that they may make.

Let us guard well our franchise, and in one unbroken phalanx, maintain and sustain our political status, and, as patriots and freemen, operate together, in the defence of what few liberties are left us, in the defence of the Constitution, and in the defence of the inalienable rights of man; which rights always exist and are before and above all constitutions, and thus perpetuate to posterity the inestimable blessings of freedom, including the right to live, the right to be free, and the right to pursue happiness, unmolested by any influence, power, or combination.

Your brethren in the Gospel,

JOHN TAYLOR,
GEO. Q. CANNON,
JOS. F. SMITH.

Salt Lake City, Utah Territory,
August 29th, 1882.

THE LONG ARMED AND INVISIBLE PROPHET IN AFRICA.

The Two Mahdis or Mohammedan Prophets now in Egypt—The Father of Mohammed Senoussi—Mohammed Senoussi's Long Right Arm—Invisibility of the False Messiah—Senoussi's Military Power.

What the Prophet of the Soudan, Mohammed Achmet, is in the South of Egypt, Mohammed Senoussi promises to be in North Egypt. The former, however, is the architect of his own fortunes, while the latter owes much to a father. Mohammedan wise men say that the year 1300 of the Hegira is to be marked by events of transcendent importance to the future of Islam. It will commence on the 12th of November next, only ten weeks hence, but as events follow each other nowadays in rapid succession, we shall probably know much more then than we do now of the issue of enterprises headed by these two Mahdis, each of whom presents himself as the expected deliverer of the faithful.

It is now half a century since Es Senoussi, the Elder, an influential Marabout, or religious devotee, retired to Fez, and after a short residence there went on a pilgrimage to Mecca, traveling by way of Algeria, Tunis, Tripoli, and Egypt. In Mecca he received, if not fanatical inspiration, a wonderful increase of devotion to the cause of Islam. He brought it with him to Egypt, and demonstrated it by establishing in Alexandria a Zaouia, or Convent-Sanctuary, where enthusiasts, like himself, might gather and be prepared for actual work. Consecrated to a religious revival, Senoussi called for a return to the old pure faith of Mahomet, and denounced the present-day friendship for and contact with the infidel which are poisoning the true believers. In his vehement condemnation he included the Sultan himself as having long displayed dangerous European sympathies. Such success attended his labors as to draw upon him the notice and subsequently the restraining action of the Egyptian Government. Alarmed at the extension of his influence, they resolved to arrest him, but he evaded them and escaped to the Libyan desert, whence he issued after a time and settled in Djaghdub, a place distant from the coast of the Mediterranean about three weeks' journey. There he repeated the course pursued at Alexandria, establishing another and a large central Convent-Sanctuary, continuing to proclaim his mission and to make numbers of followers. As men accepted him and his views he made them into missionaries, and they went forth teaching, making converts, and planting Zaouias. At length Es Senoussi found himself a very influential personage, able to disturb the peace of South Algeria by inciting the population to rise against their rulers.

At his death in 1860, his son entered into his work and assumed his place. He has carried on the one and held the other to this day, claiming and using the title of El Mahdi. As regards Mohammed Achmet, we are not able to state the personal proofs he is said to have given to the people of the Soudan of his right to be regarded as the real Simon pure, but

we learn that his rival in Tripoli has at least one physical peculiarity which prophecy declared should be possessed by the true deliverer, Mr. Blunt quotes the prediction that "on the first day of the month of Moharram, in the year 1300, and in the 40th year of his age, will appear the Messiah of Islam, whose father's name shall be Mohammed, *one of whose arms shall be of extraordinary length.*" *Mohammed Senoussi's right arm is so long that it will reach to his knee.*

A Moslem prophecy affirms that the Messiah of Islam will be *invisible* for some time prior to his final showing of himself. Senoussi now *refuses to see* even his most trusted followers. When he goes abroad on horseback a canopy is carried over and around him so as to *prevent him from being seen.* Englishmen are interested in the career of these Mahdis because of the war which we have undertaken, and political complications, known and unknown, which we may have to encounter. It is not at all improbable that the real key to the present conduct of France is to be looked for in the fear entertained by leading French statesmen of *a general rising in Algeria, Tunis, and Tripoli.* The Tripolitan Arabs favor Arabi Pasha, and their movement is approved and supported by this Mohammed Senoussi. The powerful tribe of the Ouled Soliman openly declared for Arabi. Of late years the Madhi has become as influential in the political as he is in the religious world. His emissaries boast that he can command an Arab army of unprecedented numerical strength, and he has accumulated at his Zaouia vast stores of arms and ammunition.

Senoussi can fight, therefore, should he decide to go to war, and it is said that information as to his purposes has reached the French Government, which is causing them serious anxiety. The chief occupation of the French Consul-General at Tripoli is to watch the movements of the Senoussi and it is not possible to reduce the garrisons in Tunis. The plans and movements of the Mahdi are being anxiously observed also by the Turkish Government. He has hitherto refused to recognize the Sultan as the Caliph, and it is reasonably concluded that he means to *restore the Arab power in his own person.*—*Selected.*

CONVERSATION.

[SELECTED.]

If thou be master gunner, spend not all
That thou canst speak at once; but husband it,
And give men turns of speech. Do not forestall,
By lavishness, thine own and others wit,
As if thou mad'st thy will. A civil guest
Will no more talk all, than eat all, the feast.

Be calm in arguing; for fierceness makes
Error a fault and truth discourtesy.
Why should I feel another man's mistakes,
More than his sickness or his poverty;
In love I should; but anger is not love,
Nor wisdom neither: therefore gently move.

Calmness is great advantage. He that lets
Another chafe, may warm him at his fire,
Mark all his wanderings and enjoy his frets,
As cunning fencers suffer beat to tire.
Truth dwells not in the clouds; the bow that's there
Doth often aim at, never hit the sphere.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 25, 1882.

THE GOSPEL OF JESUS CHRIST.

[CONCLUDED FROM PAGE 603.]

It is a matter of easy comprehension, in the ordinary affairs of life, why obedience to any natural law must of necessity precede the attainment of its legitimate result. The accountant at his desk knows perfectly well that in order to obtain the sum of a column of figures, he must first employ one of the fundamental rules of the science of mathematics; the chemist in his laboratory is equally well aware that the blending of certain elements, in accordance with established principles of the science with which he is operating, is absolutely essential to the formation of the compound which he desires; the student at school, who aspires to honor and efficiency in the course he is pursuing, is fully as well satisfied that faithful application and a certain line of deportment is indispensable to insure him a successful examination, with its subsequent reward or recognition of merit; the alien desiring citizenship, when once informed of the fact, seldom if ever hesitates to question the advisability of "taking out his papers," or going through certain forms of law, in order that he may be qualified to exercise the rights and privileges of a member of the commonwealth; and it is self-evident that the traveler, who wishes to arrive with all possible speed and security at his destination, must previously select and intently pursue the shortest, safest and most feasible route leading in the right direction. These facts are patent to the poorest comprehension.

Why is it then that so many, to whom the above cited illustrations are so simple and self-evident, fail to see the analogy which exists with reference to the great Gospel or science of salvation, and the obedience to its laws, principles and requirements so imperatively essential to admission into and an eternal inheritance in the celestial kingdom of God? Why is it that so many millions, notwithstanding the plainest and most pointed declarations of inspired Scripture, the examples and testimonies of the Savior and holy men of old, corroborated by the dictates of God-given human reason, profanely and recklessly insist on asserting that compliance with the sacred and everlasting laws and ordinances of salvation is no longer necessary to accomplish the very object of their institution, and vainly imagine or assume to suppose that it is possible to reach the presence of their Maker without putting into practice the immutable principles upon which all celestial promises are predicated, and responding fully and faithfully to the requirements invariably made of those who become possessed of that inestimable privilege? Why is

it that the accountant cannot see that eternal life is the sum of all existence, and that all who would obtain it must add together faith and good works unceasingly, employing all rules, both fundamental and superstructive, of salvation's endless science, in order to solve the otherwise insoluble problem of this life, and acquire the grand total of life everlasting in the world to come? Why is it that the chemist cannot perceive that the all-containing compound of eternal happiness is only to be produced by the careful and judicious mixture of the elements of eternal salvation while man yet lingers in the laboratory of his mortal probation? How can the student, in the precious school of earthly experience, who fails to improve his time and learn well the lessons assigned to him in this intermediate department of God's great University, hope to pass a successful examination at His Judgment Seat, to merit or attain possession of the "greatest gift of God," and be blessed with opportunities for entering upon a higher course of studies in a never-ending future of education and experience, if he does not win and present for admission a properly signed and attested certificate of good conduct while here, and of complete and thorough preparation for the ineffable and interminable hereafter? Why does the alien of the world, who professes to seek citizenship in the Celestial Commonwealth, foolishly doubt the necessity of taking the oath of naturalization, renouncing all foreign allegiance, responsibilities and relationships, and conforming to the plain and positive regulations by means of which alone he can even so much as enter into the gates of the Golden City, to say nothing of excercising and enjoying the rights, privileges and possessions accorded to its humble, faithful, obedient and law-abiding inhabitants? Or why should the traveler of time, the pilgrim to a promised paradise, as he journeys through this weary wilderness, entertain the expectation that he can avoid the pitfalls, snares and dangers which beset his pathway at every step, and arrive with safety and all possible expedition on the flowery outskirts of the dark and dreary desert, where the arms of a loving and sympathetic Savior are waiting open and ready to receive him, if he does not pursue the straight, narrow and only practicable route tending in the proper direction?—in the direction of Him who explored the waste, pioneered and opened up the way, brushing and clearing it with His own bleeding hands and feet of many of its sharpest rocks and cruelest thorns and brambles, planting innumerable guide-posts and danger signals along the line of the perilous probation, thereby making it not only possible but comparatively easy for all men to follow in His footsteps, to inherit bowers of eternal bliss and gardens of unspeakable glory beyond, but solemnly and repeatedly asseverating, both before and after the close of His brave and remarkable career, that there is none other way under the whole heaven whereby the same pilgrimage can be accomplished and the devoutly wished-for consummation attained.

Some will doubtless contend that the cases above mentioned, though capable of parabolical comparison, are not practically analogous in their nature; that the ordinary processes employed by the accountant, the chemist, the student, the alien and the traveler, are matters of plain and practical fact, self-evident truths susceptible of the easiest elucidation, and do not therefore demand, for their acceptance, the exercise of that faith or far-reaching

credulity, so indispensably pre-requisite to the investigation of the Gospel, and the acknowledgement of implicit obedience to its principles as the sole alternative to the sacrifice of all hopes of celestial exaltation. In reply to this argument, since to all who would put it forth it would be but a waste of time and trouble to quote Scripture, we desire to propound two questions. By what means have the so-called self-evident truths of modern science, art, invention, philosophy, etc.,—now but not always so easily explained and understood—become the plainly proved and firmly established facts that we find them at the present time? Does not the Gospel of Jesus Christ, the perfect and perpetual plan of salvation, purposely made simple and comprehensible—as greatest things invariably are—in order that even the wayfaring man, though a fool, might not needfully err therein;—does it not exhibit upon its face ample and indubitable evidences of the power and efficacy which it claims, and has been proven by unnumbered millions to possess? To the first question we unhesitatingly assert, without fear of successful contradiction, that every truth now known to mortal man has at some period in its history been more or less the subject of his doubt and conjecture, if not of his open and avowed hostility and unbelief, and that without any exception their adoption, establishment and development on earth have been directly due to the exercise of what some people are pleased to confound with and term credulity, but which we prefer to designate by the more dignified and appropriate title of faith, all-powerful faith, a principle whose necessity as the foundation or mainspring of all action and success, is as self-evident as any other fact under heaven, and without which, as a necessary consequence, no truth whatever could have been brought forth, proven and perpetuated in the mind and memory of man. The exercise of faith, the humility and willingness to make experiments, the honesty and courage to proclaim results, the fortitude and patience to endure the taunts, the sneers, the threats and even persecutive violence of the ignorant, unprincipled, selfish, skeptical, unthinking and depraved—the latter incited by Satan, the resister and would-be destroyer of right, and the former pushed on and inspired by Almighty God, the great leader of the vanguard in the eternal march of human progress;—these and these alone are the invincible agencies which have converted popular opinion, and transformed the once "crazy notions," "impossible theories," "wild speculations" and "manifest absurdities" of "crack-brained" genius and philosophy, into the since time-honored maxims, venerable proverbs, world-accepted facts and self-evident propositions, and the many marvelous artistic triumphs and scientific achievements now so popular and prevalent in the world, and of which the world that formerly despised and persecuted their incipiency, with its customary conceit and inconsistency, is at present so vain-glorious and proud. Faith and good works, those inseparable, Siamese twins of Gospel efficacy, have done all that ever has been or ever will be done, in heaven or on earth, for the benefit and blessing of humanity, while blind, bigoted unbelief and cold-hearted skepticism, though always the loudest to boast of the world's advancement, especially if it advances in wickedness, have as invariably been the persistent opposers and stumbling-blocks in the way of all righteous progress and development. As to the Gospel of Jesus Christ, every principle of

which, on fair and honest investigation, will be found abundantly capable of demonstrating its own power and saving virtue, we dare and do maintain, from ample observation and individual experience, that it requires far more credulity to disbelieve the validity of its claim to being "the power of God unto salvation," than faith for its acceptance and acknowledgement as the one and only medium through which the souls of men and the planet upon which they dwell can be saved, sanctified and celestialized forevermore.

Hear it, ye nations and inhabitants of the earth! Hear it and give heed, while yet the Gospel trump is sounding through the streets of your cities, and its receding echoes are ringing and reverberating from your hills and highways! Hear it and heed it, while the lingering twilight of hope keeps back the fast descending night of despair; while the "swift messengers" of salvation are still going forth, and the acceptance of their warning message will avail. Despise not the humble testimonies of those unlettered oracles of God, for every word they deliver is rife with the fate of men and nations, and simultaneous with their utterance on earth, the busy pens of recording angels are enrolling them upon the archives of eternal judgment. Remember that from humblest and apparently weakest causes, have ofttimes sprung the highest, wisest and mightiest results, and if the Gospel is plain and simple in construction, and its advocates and adherents among the poorest and most illiterate of men, that the Almighty has purposely made them so, that the faith of the proud world might be tested, that its population, high and low, rich and poor, learned and unlearned, might be left utterly without excuse for its rejection, and that to God, not man, might redound all honor and glory for the triumph which His omnipotent truth is destined to achieve. Put away all prejudice and narrow preconceptions, close your ears against the voice of misrepresentation and calumny, shake off the cloak and coil of cowardice, smother the selfish promptings of worldly interest, and while you sacrifice the paltry things of earth, remember that you are laying up eternal treasures in heaven. "Choose ye this day whom ye will serve!" The line of demarkation is being drawn, the times of separating, sifting and sorting are at hand, and the worshippers of God and those of Mammon henceforth must cease to mingle and commune. The night of doubt is ended. The day of decision has dawned. Truth and Error have taken the field, their hostile hosts are already in battle array, and the trumpets of either side are sounding loudly for volunteers, summoning earth's inhabitants to the Armageddon of Almighty God. On which side will you fight? Which cause are you willing to be found defending to the death? Be wise in choice. Be instant in decision! But above all things be not dazzled and deceived!

"Truth, crushed to earth, will rise again,
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies amid his worshippers."

RELEASES.—The following named Elders are released to return home with the October 21st company: J. R. Baxter, J. W. Bowen, W. Bromley, Moroni Brown, M. F. Brown, J. Ellis, C. B. Felt, J. J. Giles, B. M. Harmon, W. R. Jones, A. N. Macfarlane, R. McFarland, H. J. Romney, F. Snow, G. Stringfellow, R. H. Stringfellow, J. Stoddard, M. J. Thomas, J. S. Tingey and J. H. White.

APPOINTMENTS.—David McKay is appointed to succeed President Macfarlane in the Glasgow Conference, George C. Parkinson to succeed President Jones in the Liverpool Conference, H. E. Rich to succeed President Brown in the Manchester Conference, C. Weatherston to succeed President Stoddard in the Newcastle Conference, E. Eyre to succeed President Shurtleff in the Nottingham Conference, and David Lewis to succeed President Thomas in the Welsh Conference.

CORRESPONDENCE.

Berlin, September 14, 1882.

President A. Carrington.

Dear Brother,—It is just a year ago to-day since I commenced actual labor as a minister of the Gospel of Jesus Christ, by proceeding to join the Elder with whom I had been appointed to travel in the Essex District of the London Conference, and as about half of that period of time has been spent in the British Mission, I consider it not altogether out of place to report to the STAR some of my experience during the twelvemonth, and my feelings and prospects at this commencement of my second year. In company with other Elders, of whom I alone was destined for England, I landed in Liverpool on the 27th of August, 1881, after a pleasant journey of eighteen days from Salt Lake City. On the 6th of September my brother and I paid a five days visit to the Isle of Man, the home of our ancestors, and on returning I was assigned to the London Conference, whither I immediately proceeded. On the 14th, as I have above stated, I joined my companion Elder in Essex, and we labored very pleasantly together for three weeks, at the expiration of which time I was transferred to the North London Branch, with head-quarters at the office of the Conference. In that Branch I remained till the 18th of March last, when in obedience to appointment, I left England for this country. On the 21st, I joined my brother in Nuremburg in the southern part of the Conference, and we traveled and labored together till his release, when I succeeded him and have since traveled the field alone.

So much for a bare record of my movements. It is not necessary even if it were possible, for me through the STAR to give utterance to my feelings toward my heavenly Father for his mercy to me during this period, nor toward the Saints, both in England and Germany, for the never-failing hospitality and kindness they have manifested on all occasions. I can truly say I have enjoyed the year better than any previous one of my life, and though I have by no means been able to satisfy my hopes in the amount of good done, yet I feel that I have gained a useful experience, and have at least learned that there is something more than the pursuit of one's own pleasure necessary to happiness on this earth. On commencing my labors in England, I was particularly struck with the fact that no matter whether a man was an utter stranger to the Saints or not, so long as he came as an Elder and sought in humility to magnify his calling, his welcome was fully assured, and he found, in truth, brothers and sisters. Nothing prepared me more fully for the testimony which I afterwards received than observation of this universal feeling of love one for another, existing wherever the Saints are to be found; and that, it seems to me, noticed as it is by many not of us, ought to lead them to examine more closely into a system which produces such an admirable result. I have never read or heard of such hospitality as I have with my own eyes seen during this mission, and of the many acts of kindness of the good people in the London Conference I cannot always, even at this late date, think without tears. In that ministry I saw many manifestations of the Spirit, such as the healing of the sick, the speaking in and interpretation of tongues, etc., and though here these

outward gifts have not been conferred, yet the fire of the spirit has burned none the less brightly and given none the less convincing evidences of its presence. As an instance of it, I will mention that at our usual week night meeting last evening, every person in the room, old, middle-aged and young, bore a testimony, one following the other with such rapidity, and giving utterance to such powerful words that it seemed like one continuous stream of holy eloquence.

As I was in England during the winter, I was not able to do much out-door preaching, having only taken part in three of these gatherings; and in this land everything of that kind is strictly forbidden. In Great Britain I was privileged to baptize five persons, and in Germany I have had the happiness of administering that sacred ordinance to twenty-three souls. During the last two months, in accordance with the instructions of President Goss, I have refrained from baptizing in person, he very wisely suggesting that we allow the local Elders to do it. We have faith, however, that a better day is coming, and that we will ere long have as much liberty as the other and more favored sects, for we assure the authorities that nothing in our preaching will be found violative of law. The prospects of adding continually to our numbers are very bright, the only slight shadow being the lack of full freedom of movement. The kingdom of Bavaria, notwithstanding that it is Catholic in religion, seems to be more ripe for the spread of the Gospel than the more liberal and Protestant kingdom of Prussia. Here the people appear to have become perfectly oblivious to all sense of religious duty, and when not openly atheistic in their views, they cling to such incoherent ideas as are equally as bad. I saw some startling statistics a few days since, as to how many thousands in this city of Berlin alone never go inside a Church and profess to have faith neither in God nor his written word; and this tendency, sad to say, is developing more and more among the younger portion, the students in the universities being almost without exception infidel, and even the children in the schools ridiculing sacred things and the religion of such of their associates as have any. Yet here and there we find a man who attempts to justify his position by saying that the falseness of the forms of worship in vogue drove him to the utter rejection of them all, and that as soon as he heard something more reasonable, something that being preached as it was written enabled the seeker to find a foundation for his faith, the spirit within him, which had not become entirely quenched, leaped anew into life and caused him finally to come and demand baptism. Such a testimony is frequently borne here, and it gives me the hope that among the millions of skeptics swarming over the land, there are yet many thousands not utterly beyond possibility of reclamation.

The issuance of the German STAR, twice a month instead of once, the publication of new and cheaper editions of our books, and the general prompt and business spirit which President Goss has imparted to the Elders and Saints, are influences beginning to make themselves widely felt; and while unity and love among the Branches are conspicuously on the increase, inquiry and a sincere search for light are the gratifying manifestations from the outside world.

I cannot close my letter without mentioning that I, a few days since, had a very pleasant, and I trust profitable interview with Hon. A. A. Sargent, United States Minister to the Court of Berlin. He frankly said he had not much sympathy with the object of the Mormon missionaries, but he heartily assured me that any service to assist me to my rights as an American citizen, he would render with pleasure, particularly after he heard my declaration that I did not consider it any part of my duty to act in defiance of the laws of this land, or to disobey any of its regulations. The gentleman was for some years a member of the United States Senate from California—hence he is a neighbor of ours—and has manifested repeatedly a disposition to act fairly with our people when their rights have been assailed and their character

blackened by those seeking inimical legislation.

Praying that the Lord will bless and preserve you and all his faithful Elders, and with kind regards to the brethren in "42," as well as to the Saints in the London Conference, I remain your brother in the Gospel,

JOHN Q. CANNON.

MINUTES OF A CONFERENCE,

HELD IN THE TEMPERANCE HALL, HENRY STREET, UNION SQUARE, BURY, ON SUNDAY, SEPTEMBER 10, 1882.

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Present on the Stand: Apostle Albert Carrington, President of the European Mission; Bishop O. F. Whitney, from the Liverpool Office; Elder Moroni Brown, President of, and Elders Ben E. Rich, M. F. Brown, John P. Wood and Joseph Wild, Traveling Elders in the Manchester Conference; also Elder Wm. H. Wright, recently arrived from Utah.

The morning meeting commenced with the usual opening exercises, including prayer by Elder Wood. The Sacrament was administered by Elders Potter and Hopkinson. The Branch Presidents reported their various districts as follows: Elder Cook, Pendlebury; Elder Burton, Ashton; Elder Unsworth, Bury; Elder McLachee, Bolton; Elder Berry, Tyldesley. The Manchester and Oldham Branches were not represented by their respective presiding officers.

President Brown then called upon the Traveling Elders to report their labors.

Elder Wood represented the Ashton district as a difficult one in which to obtain the hearing of the people. He reported the Oldham Branch, in the absence of its President, and invoked the blessing of God upon the meetings of the day.

Elder Rich appreciated the privilege of giving a brief account of his labors. He had traveled quite extensively preaching the Gospel, and six baptisms had taken place in his district since the last Conference. He bore a faithful testimony to the divinity of the Gospel as restored in this day, and said he knew it to be the power of God unto salvation to all who would believe and obey.

Elder Wild said he had left Salt Lake City in the early part of last May, and arriving in Liverpool was appointed to the Manchester Conference. Since first leaving the shores of England—his native country—25 years ago, he was sorry to notice the people had retrograded. Since commencing his labors he had held a number of open-air meetings, and borne testimony to the truth of the Gospel—that "except a man be born of the water and of the Spirit, he can not enter into the kingdom of God."

Elder M. F. Brown felt well in the work of God, and was doing his best to remove the prejudice against it which existed among the people, and also to teach them the principles of the everlasting Gospel.

President Moroni Brown reported the Leek District and Branch. Had baptized one person, found some of the Saints lukewarm and others attending to their duties pretty faithfully. He proceeded to present the financial and statistical reports of the Conference for the half-year ending June 30, 1882, which were unanimously approved. The Authorities of the Church in Zion, Apostle Carrington as President of the European Mission, as well as the President and Traveling Elders of the Conference, were then presented and sustained.

President Carrington addressed the Saints during the remaining time, upon the greatness of the works of God. His remarks were thoroughly appreciated by those present.

The morning services were brought to a close by singing, and benediction by Elder Wm. H. Wright.

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2 p.m.

The afternoon meeting was opened by the usual singing, and prayer by Elder Ben E. Rich. President Brown introduced

Bishop Whitney, who occupied the

major part of the time in a discourse upon the spiritual origin, temporal probation and eternal destiny of mankind. Reviewed the first principles of the Gospel of Christ, the sole and exclusive system of salvation, depicted the duties of men in relation thereto, and the agency they possessed to be saved or damned, as they saw fit to obey or disobey its principles. God delights not in the loss of a single soul, but salvation is His gift to all who will accept, and damnation is the only alternative. Men would be finally judged, not only for the deeds done in the body, but also for their good or evil intentions. He testified with power to the truth of the Gospel's principles, which are eternal as God is eternal and mighty as God is Almighty.

Elder Wm. H. Wright addressed the congregation for a few minutes, reviewing in a pathetic and interesting manner incidents in the early history and persecutions of the Church, the driving of the Saints into the wilderness and the peace and prosperity with which God had blessed them notwithstanding the efforts of their enemies to destroy them. His remarks were deeply interesting, and drew tears from many eyes.

Benediction by the closing speaker.

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6 p.m.

Singing. Prayer by Elder Wood. Singing. The time of the evening meeting was occupied by a discourse from

President Albert Carrington, who spoke upon the Lord's great latter-day work, which He is carrying on in consummate wisdom over all manner of opposition, and will continue to carry on in His own wise times and way, till the Gospel shall have been preached in its fulness to all peoples, preparatory to the second coming of the Savior, now near its accomplishment, in literal fulfillment of prophecy. His remarks were very forcible, interesting and instructive, and were listened to with strict attention.

President Brown added a few brief and pertinent remarks, testifying to the truth of the principles expounded during the day, which, if accepted and faithfully adhered to, would save his hearers in the celestial kingdom of God.

The doxology having been sung by the congregation, the Conference was adjourned. Benediction by Elder M. F. Brown.

The meetings were all well attended, and during the afternoon and evening services, in addition to a goodly attendance of Latter-day Saints, numbers of strangers were present.

C. A. SMURTHWAITE, Clerk.

UTAH NEWS.

Chills and fever, a malarial disease, has appeared in Utah this season.

Black-leg, a cattle disease, has made its appearance on the Carson River.

Tooele Valley has been blessed with a bountiful harvest of grain and hay.

A great deal of building is going on in Salt Lake City, notably in dwellings.

The iron piping in the artesian well near Salt Lake City is down 850 feet.

Dr. S. H. Clawson, during a brief stay at Soda Springs, caught 640 fine trout.

The one case of small-pox at Brigham City is convalescent. No new cases reported.

The Ogden Iron Works have started up once more. A successful run of pig-iron has been produced.

Small-pox has departed from Coalville, Echo and vicinity, where it first appeared some time ago.

A cloud burst in City Creek cañon on the 27th ult., washing down vast quantities of soil and boulders, but inflicting no damage to property.